DOCUMENT RESUME

ED 184 798 RC 011 984

TITLE	[Chief Sealth and His People with Teacher's Guide].
INSTITUTION	United Indians of All Tribes Foundation, Seattle, Wash.
SPONS AGENCY	Office of Education (DHEW), Washington, D.C.
PUB DATE	77
NOTE	50p.: Text on colored paper may not reproduce clearly.
AVAILABLE FROM	UIATF, Daybreak Star Press, Discovery Park, Seattle, WA 98199 ($2.00)
EDRS PRICE	MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS	American Indian Culture: *American Indian Education: *American Indians: *Childrens Literature: Cultural Activities: *Cultural Background: Enrichment Activities: Large Type Materials: Life Style: Primary Education: *Reading Materials: Resource Materials: Sociocultural Patterns: Teaching Guides: Tribes
IDENTIFIERS	American Indian History: *Sealth (Chief): *Suquamish (Tribe)

ABSTRACT

Written from the Indian's point of view, these resource materials for primary grade social studies curriculum tell the story of the Suquamish Indians and their most important leader, Chief Sealth (after whom the city of Seattle was named). Focusing on the life of the Suquamish in the 1800's, the narrative text and full page line drawings in the student booklet describe where the tribe lived, what they ate, what they believed about the world around them and their relation to it, and what happened to the Suquamish after the arrival of the first European explorers (the settlement of whites on the land and the displacement of Indians to the reservation). The accompanying teacher's guide includes learning objectives (points that the student will be able to state in writing or discussion), suggestions for reading the student book, discussion questions, suggested activities, supplementary notes, and additional resources for the classroom. (NEC)

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CHIEF SEALTH AND HIS PEOPLE

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1977

CHIEF SEALTH AND HIS PEOPLE

Developed by
United Indians of All Tribes Foundation's
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The city of Seattle, Washington, is named after Chief Sealth.

Chief Sealth, leader of the Suquamish Tribe, had great respect for Mother Earth. He said that the land did not belong to man, but man belonged to the land. The Chief believed that all living things were part of one family.

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If Chief Sealth could speak today, he would tell you about his tribe and the way his people lived many years ago.

7

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Long ago, before there was a city, the Suquamish Tribe and Chief Sealth lived in villages near the water. Today this water is called Puget Sound. Their houses were large wooden buildings made of cedar. Many families lived in one house.

The whole tribe felt very close to Mother Earth.

8

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Salmon was the most important food for the Suquamish people. They fished for salmon in the rivers and streams and in the Sound. They also hunted for deer and other animals living in the forest.

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With the help of canoes, the tribe gathered oysters, clams, and barnacles. They also traveled to nearby islands by canoe.

The women made baskets with beautiful designs and colors for gathering berries. They also dug wild potatoes and roots.

The men taught the children how to use stone hammers, chisels, shell shovels, and elkhorn wedges for everyday use.

19

Cedarbark, dog hair and mountain goat hair were used together to make clothing.

The people got many things from animals. No part of the animal was wasted. They tanned hides for clothing. Furs were used for shelter and warmth in cold weather. Muscles made good thread. Bones were carved into spoons. Even the teeth were used for decoration.

Page 21 blank

19

Potlatches were a special occasion. These ceremonies were a time of gift-giving, singing, dancing, and feasting. Other tribes were invited to the potlatch. The tribe would have a potlatch to honor a new marriage, or to recognize a name given to a tribal member. Sometimes a potlatch would honor the salmon at the beginning of the fishing season.

25

When Sealth was a young man, he became Chief of six tribes. Everyone lived in peace because he was a wise and loving Chief.

One day, when Sealth was a young boy, he and his people saw something they had never seen before. It was a big ship. At first the Suquamish were frightened by the ship and the different people who were on it. These people were explorers from Europe who had just arrived in Puget Sound. To the Suquamish, who had never seen a European before, these men looked very strange. They had light skin, lots of whiskers on their faces and different clothing.

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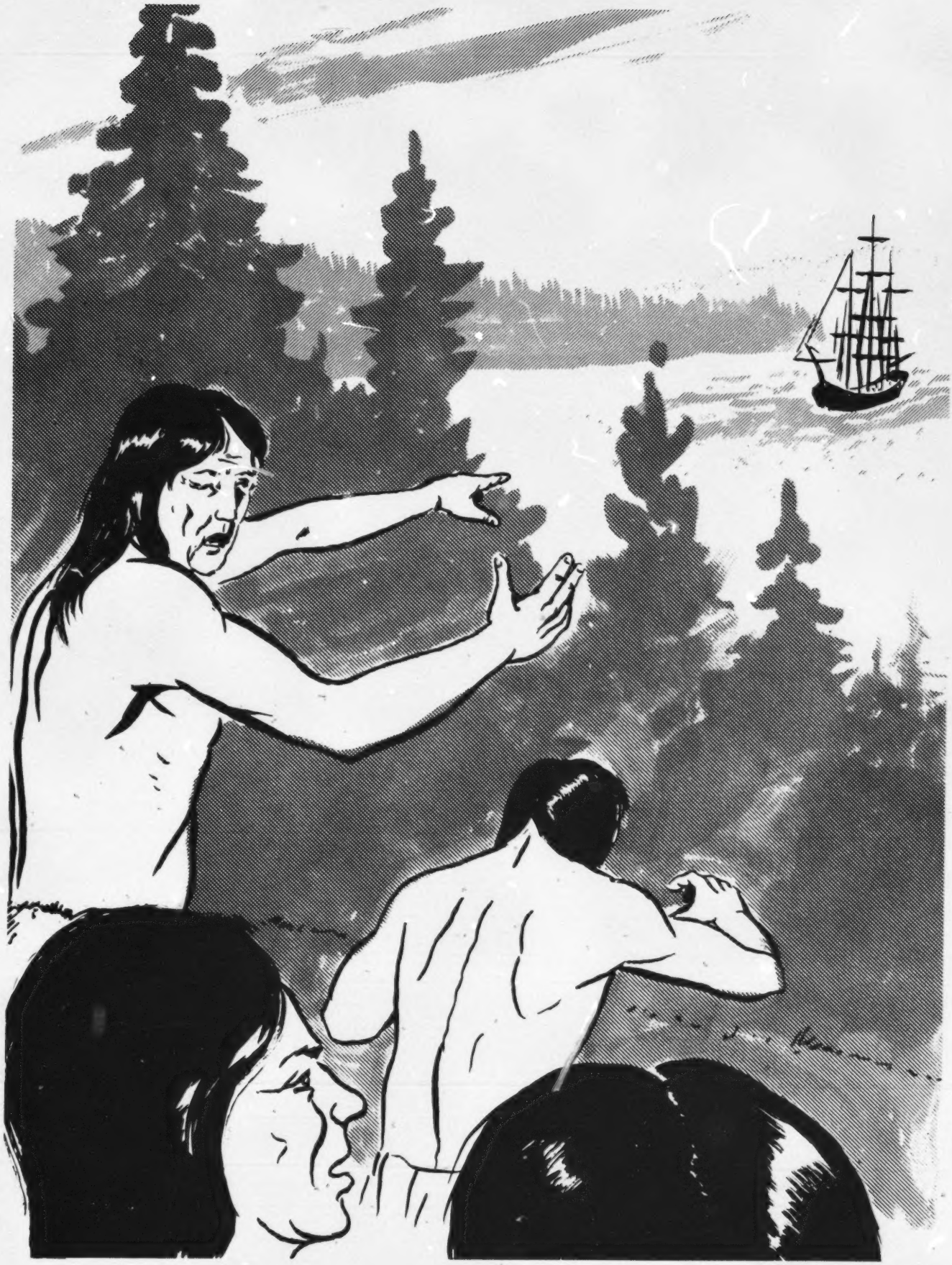

Many more Europeans followed the explorers and settled in the Puget Sound area. Their main village became The City of Seattle. Chief Sealth and other tribal leaders sold most of the land around Puget Sound to The United States. Sealth and his tribe settled on The Port Madison Indian Reservation. Today the Suquamish tribe still lives at the Port Madison Reservation, and Chief Sealth's grave is on this land.

Today, a statue honoring Chief Sealth stands in the City of Seattle.

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27

Chief Sealth's Speech

"'Yonder sky that has wept tears of compassion upon our fathers for centuries untold, and which to us looks eternal, may change. Today it is fair, tomorrow it may be overcast with clouds.

"'My words are like the stars that never set. What Seattle says the Great Chief at Washington can rely upon with as much certainty as our paleface brothers can rely upon the return of the seasons.

"'The son of the White Chief says his father sends us greetings of friendship and good will. This is kind of him, for we know he has little need of our friendship in return because his people are many. They are like the grass that covers the vast prairies, while my people are few; they resemble the scattering trees of a storm-swept plain.

"'The Great — and I presume — good White Chief, sends us word that he wants to buy our lands but is willing to allow us to reserve enough to live on comfortably. This indeed appears generous, for the Red Man no longer has rights that he need respect, and the offer may be wise, also, for we are no longer in need of a great country.

"'There was a time when our people covered the whole land as the waves of a windruffled sea covers its shell-paved floor, but that time has long since passed away with the greatness of tribes now almost forgotten. I will not dwell on nor mourn over our untimely decay, nor reproach my paleface brothers with hastening it, for we, too, may have been somewhat to blame.

"'Youth is impulsive. When our young men grow angry at some real or imaginary wrong, and disfigure their faces with black paint, their hearts also are disfigured and turn black, and then they are often cruel and relentless and know no bounds, and our old men are unable to restrain them.

"'Thus it has ever been. Thus it was when the white man first began to push our forefathers westward. But let us hope that the hostilities between the Red Man and his paleface brother may never return. We would have everything to lose and nothing to gain.

"'It is true that revenge by young braves is considered gain, even at the cost of their own lives, but old men who stay at home in times of war, and mothers who have sons to lose, know better.

"'Our good father at Washington — for I presume he is now our father as well as yours, since King George has moved his boundaries farther north — our great and good father, I say, sends us word that if we do as he desires he will protect us.

"'His brave warriors will be to us a bristling wall of strength, and his great ships of war will fill our harbors so that our ancient enemies far to the northward — the Haidas and Tsimpsians — will no longer frighten our women and old men. Then will he be our father and we his children.

"'But can that ever be? Your God is not our God! Your God loves your people and hates mine! He folds His strong arms lovingly around the white man and leads him as a father leads his infant son — but He has forsaken His red children, if they are really His. Our God, the Great Spirit, seems also, to have forsaken us. Your God makes your people wax strong every day — soon they will fill all the land.

"'My people are ebbing away like a fast-receding tide that will never flow again. The white man's God cannot love His red children or He would protect them. We seem to be orphans who can look nowhere for help.

"'How, then, can we become brothers? How can your God become our God and renew our prosperity and awaken in us dreams of returning greatness?

"'Your God seems to us to be partial. He came to the white man. We never saw Him, never heard His voice. He gave the white man laws, but had no word for His red children whose teeming millions once filled this vast continent as the stars fill the firmament.

"'No. We are two distinct races, and must ever remain so, with separate origins and separate destinies. There is little in common between us.

"'To us the ashes of our ancestors are sacred and their final resting place is hallowed ground, while you wander far from the graves of your ancestors and, seemingly, without regret.

"'Your religion was written on tablets of stone by the iron finger of an angry God, lest you might forget it. The Red Man could never comprehend nor remember it.

"'Our religion is the traditions of our ancestors — the dreams of our old men, given to them in the solemn hours of night by the Great Spirit, and the visions of our Sachems, and is written in the hearts of our people.

"'Your dead cease to love you and the land of their nativity as soon as they pass the portals of the tomb — they wander far away beyond the stars, are soon forgotten and never return.

"'Our dead never forget this beautiful world that gave them being. They still love its winding rivers, its great mountains and its sequestered vales, and they ever yearn in tenderest affection over the lonely-hearted living, and often return to visit, guide and comfort them.

"'Day and night cannot dwell together. The Red Man has ever fled the approach of the white man, as the changing mist on the mountain side flees before the blazing sun.

"'However, your proposition seems a just one, and I think that my people will accept it and will retire to the reservation you offer them. Then we will dwell apart in peace, for the words of the Great White Chief seems to be the voice of Nature speaking to my people out of the thick darkness, that is fast gathering around them like a dense fog floating inward from a midnight sea.

"'It matters little where we pass the remnant of our days. They are not many. The Indian's night promises to be dark. No bright star hovers above his horizon. Sad-voiced winds moan in the distance. Some grim Fate of our race is on the Red Man's trail, and wherever he goes he will still hear the sure approaching footsteps of his fell destroyer and prepare to stolidly meet his doom, as does the wounded doe that hears the approaching footsteps of the hunter.

"'A few more moons, a few more winters — and not one of the mighty hosts that once filled this broad land and now roam in fragmentary bands through these vast solitudes or lived in happy homes, protected by the Great Spirit, will remain to weep over the graves of a people once as powerful and as hopeful as your own!

"'But why should I repine? Why should I murmur at the fate of my people? Tribes are made up of individuals and are no better than they. Men come and go like the waves of the sea. A tear, a tamanamus, a dirge and they are gone from our longing eyes forever. It is the order of Nature. Even the white man, whose God walked and talked with him as friend to friend, is not exempt from the common destiny. We may be brothers, after all. We will see.

"'We will ponder your proposition, and when we decide we will tell you. But should we accept it, I here and now make this the first condition — that we will not be denied the privilege, without molestation, of visiting at will the graves of our ancestors, friends and children.

"'Every part of this country is sacred to my people. Every hillside, every valley, every plain and grove has been hallowed by some fond memory or some sad experience of my tribe. Even the rocks, which seem to lie dumb as they swelter in the sun along the silent sea shore in solemn grandeur thrill with memories of past events connected with the lives of my people.

"'The very dust under your feet responds more lovingly to our footsteps than to yours, because it is the ashes of our ancestors, and our bare feet are conscious of the sympathetic touch, for the soil is rich with the life of our kindred.

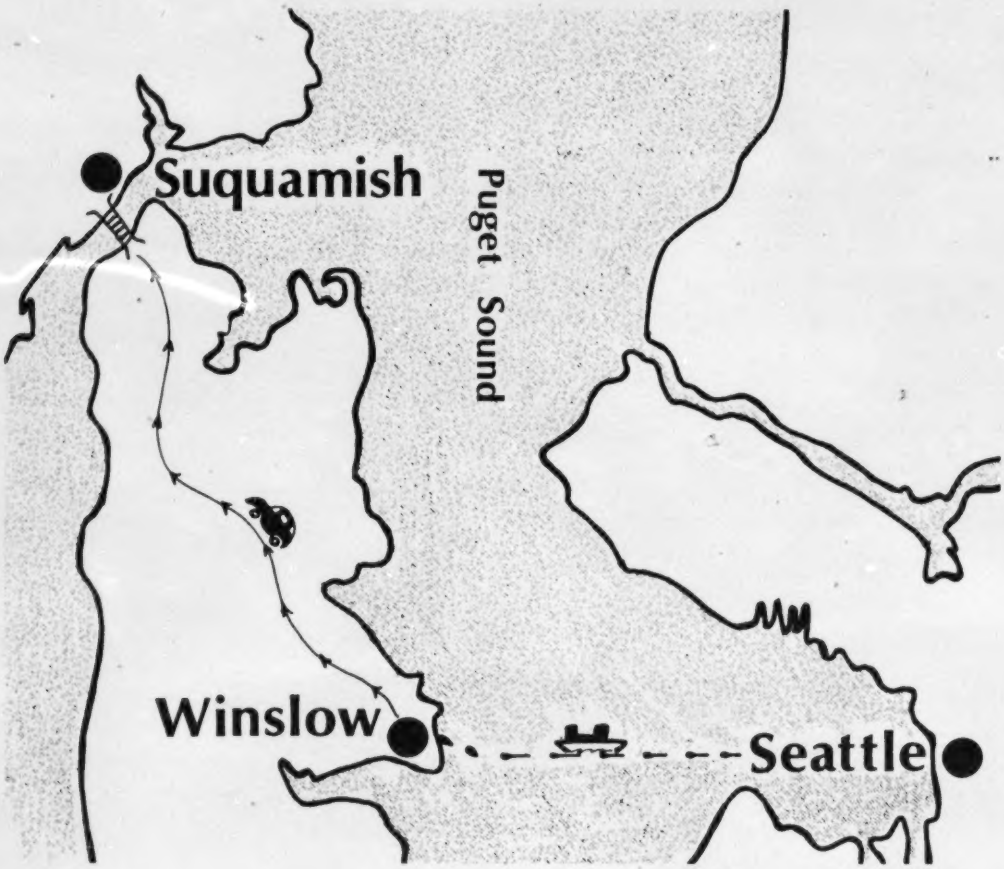
"'The noble braves, fond mothers, glad, happy-hearted maidens, and even the little children, who lived and rejoiced here for a brief season, and whose very names are not forgotten, still love these sombre solitudes and their deep fastnesses which, at eventide, grow shadowy with the presence of dusky spirits.

"'And when the last Red Man shall have perished from the earth and his memory among the white men shall have become a myth, these shores will swarm with the invisible dead of my tribe; and when your children's children shall think themselves alone in the fields, the store, the shop, upon the highway, or in the silence of the pathless woods, they will not be alone. In all the earth there is no place dedicated to solitude.

"'At night, when the streets of your cities and villages will be silent and you think them deserted, they will throng with the returning hosts that once filled and still love this beautiful land.

"'The white man will never be alone. Let him be just and deal kindly with my people, for the dead are not powerless.

"'Dead — did I say? There is no death. Only a change of worlds!"



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Published by the United Indians of All Tribes Foundation, a public non-profit corporation, supported by funds from The United States Office of Education, Department of Health, Education, and Welfare. The opinions expressed in this publication do not necessarily reflect the position or policy of the Office of Education, and no official endorsement by The Office of Education should be inferred.

Original Printed 1975
Revision Printed 1976

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A Teacher's Guide to

Chief Sealth and His People

EC 011934

United Indians of All Tribes Foundation

Daybreak Star Press

1977

23

A Teacher's Guide

Chief Sealth and His People

A social studies curriculum product for the primary grades created by the Curriculum Development program at United Indians of All Tribes Foundation.

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For further information, contact the Curriculum Development Director, United Indians of All Tribes Foundation, Daybreak Star Indian Cultural-Educational Center, P.O. Box 99253, Discovery Park, Seattle, Washington 98199. Telephone, 206-285-4425.

Chief Sealth and his People is the story of the Suquamish Indians and their most important leader. In writing the book, we wanted to present something of the life of the Suquamish in the 1800's-- where they lived, what they ate, what they believed about the world around them and their relation to it. We also chose to present what happened to the Suquamish after the arrival of the first European explorers-- the settlement of Whites on the land, and the displacement of Indians to the reservation. We hope you and your students will enjoy the book and learn something about Chief Sealth and his People.

Learning Objectives

Student will be able to state in writing or discussion:

1. that Seattle derived its name from Chief Sealth.
2. that Sealth believed that all living things were part of one family.
3. that the Suquamish lived in large wooden buildings.
4. that salmon was the most important food for the Suquamish.
5. that the Suquamish used canoes for gathering fish and for traveling.
6. that animals were used not only for food but also for clothing, thread, spoons, and decoration.
7. that a potlatch was a festive occasion held for special ceremonies.
8. that Sealth was a wise and loving Indian leader of six tribes (in what is now Western Washington).
9. that Europeans settled in the Puget Sound area.
10. that the Suquamish settled and live today on the Port Madison Reservation.

Reading the Book

Chief Sealth and his People can be read by the students alone, by the teacher to the students, or by the students and teacher together. The book is intended for children in grades 1-3.

Locate the Port Madison Reservation. In introducing the book, locate the Port Madison Reservation on a map (west of north Seattle, across Puget Sound). Explain that this is the story of an Indian tribe that lives there now.

Historical Continuity. Much of the story refers to life among the Suquamish before the coming of the White man. Point out that there are many Suquamish Indians on the Port Madison Reservation today who are direct descendants of the Indians led by Sealth. Emphasize the very real existence of the Suquamish of today; in many children's minds, as in many older people's minds, Indians are a people only of the past.

Where to go from here

Locate Seattle on a map. Discuss the geographical setting of the Northwest and the **plant** and animal life you find there. Point out the resources for survival. Obtaining and using these resources often required special skills (such as fishing). Have your students talk about these skills and have them make a comparison to how people survive today in this area.

Seattle is named after Chief Sealth. Find other names on maps derived from Indian **word**s. A dictionary of Salish tongues would help to explain what some of these words mean.

Find the Port Madison Reservation on the map. Discuss with your students how the lives of the Suquamish people might have changed since they have settled on the reservation.

A potlatch is an important occasion to Indian people. Talk with your students about this occasion and explore other cultures and their special events (See Supplementary Notes).

This book is written from the Indians' point of view. For example, the Indians on the shore see the arrival of the explorers' ships, rather than the other way around. Look at some American history books with your students. Discuss with them from what point of view each book is written. How do the "facts" change with the point of view?

Discussion Questions

1. Seattle was named after Chief Sealth to **honor** him. What other cities do you know that have been named after people?

2. Why do you think many Indian families lived together in one house? Does anybody live with you besides your mother and father?

3. Where do clams and oysters come from? How did the tribes use canoes to get them?

4. The Suquamish made their clothing from elk, deer, goats, and other animals. Does your clothing come from an animal? What kind of animal?

5. The Suquamish hunted animals for food, clothing, tools, and many other things. Why do you think most people hunt animals today?

6. Why did the Indian tribes of the Northwest honor the salmon?

7. Why were Sealth and his people frightened by the ship of the explorers?

8. Sealth and his people loved the land. Why do you suppose Sealth and the other chiefs sold the Indians' land to the United States?

Suggested Activities

1. Visit an Indian reservation and talk with some of the people who live there. Ask some of the older people about the changes in their lifetime. Call the tribal office to make arrangements before going. Have the class draw pictures of what they think a reservation looks like, before and after the visit.

2. Point out items in your students' lives like furniture, tools, foods, and decorations. Are these items natural? If not, where do they come from?

Supplementary Notes

Potlatch. One of the ceremonies important to Chief Sealth's people was the potlatch. Potlatches are still celebrated today in many tribes of the Northwest. The name "potlatch" is a Chinook Jargon term taken from a Nootka word, potshatl, which means "giving."

A potlatch is a means of recognizing or announcing certain social events like a marriage, a birth of social significance, the receiving of a title, etc. Guest groups attending a potlatch are given presents from the host. The amount or value of these goods is greater for those guests of higher rank. The host is able to display his or her worth by the wealth of goods given away. Usually included with the give-away and the social announcement is a feast prepared by the host for the guest group. Although this feast is a part of the potlatch, it is not a major purpose for it.

Longhouse. Permanent dwellings which made up the villages of the Northwest Coast Indian tribes were called longhouses. Longhouses were used during the winter months, when the weather did not permit hunting and gathering of food.

The basic shape (rectangular) of the longhouse was similar among tribes, but definite styles existed for each tribe. Variations of tribal designs could be noticed in the shape of the doorway, the type and slant of a roof, the direction in which the wall planks were assembled, and so on. These differences of size and shape were the way each tribe could adapt the universal design to meet their individual needs.

The Suquamish longhouse was large, making it suitable to accommodate the members of the extended family. Family members lived and worked together, each family member having certain duties which he or she performed to help maintain the family unit.

The Treaty. The Port Madison Reservation was one of four reservations provided for under Article II of the Treaty of Point Elliott (1855). It was intended for primary use by the Suquamish and Duwamish Indians. Most of the Suquamish agreed to move to the Reservation, which was located in their own territory, but other people insisted on a reservation on the east side of the Sound in their own country. The Muckleshoot Reservation was later provided to accommodate these demands.

The object of most treaties at this time was to take land from the Indians for the use of White settlers. Much of the land was paid for at rates varying from one cent up to two dollars an acre. The United States Government did not give reservations to the tribe; rather, they took most of the land away from them, reserving a small, often less desirable parcel on which the tribe was henceforth to live.

-- taken from Suquamish History, North Kitsap School District 1975

Resources for the Classroom

There are few books on Indians of any area or historical age that children in grades 1-3 can read themselves. Of the following materials, many require teacher assistance; however, they are simple enough that they can be used fairly directly in the classroom. Reading levels are listed after the bibliographic information. A list of teacher background materials follows.

Bleeker, Sonia, The Sea Hunters. Morrow Company, 1951, Grades 3 and up.

> Sonia Bleeker has written several books on different tribes for a primary level. Her writing is vivid and gives one a good sense of life in these tribes. Unfortunately, in dealing with white contact, Bleeker often

speaks of white culture as superior and of the end of Indian life as inevitable. Leaving these chapters out, her books are a useful resource. The Sea Hunters is about the sea culture of Northwest Coast Indians. Although Puget Sound Indians share many of the same cultural beliefs and practices of Northwest Coast Indians, please note that the cultures are not identical.

Clark, Ella, Indian Legends of the Pacific Northwest. University of California Press, 1953. Adult.
One of few popular collections which includes legends from Puget Sound tribes.

Hess, Thom, Dictionary of Puget Sound. University of Washington Press, 1976. Adult.
This is a large and comprehensive dictionary of Puget Sound dialects of the Salish language. You might want to bring it into your classroom to impress on your students that Puget Sound Indians have their own languages.

Powell, Jay and Jensen, Vickie, Quileute. University of Washington Press, 1976. Adult.
A very good introduction to the Indians of LaPush, Washington. You might use the book directly in your classroom, presenting each of its chapters as a separate lesson topic. The chapters are the history of LaPush, legends, the Quileute language, games, food, etc.

Underhill, Ruth, Indians of the Pacific Northwest. Bureau of Indian Affairs, 1944. Grades 7 and up.
A text for junior high and high school, this book is clearly written and would be appropriate for reading aloud to the lower grades.

Film. Loon's Necklace. (color, 16mm., 10 min., 1948) Available in Washington: Seattle Public Library; University of Washington; Center for the Study of Migrant and Indian Education, Toppenish, Washington.

A legend about an old blind man whose sight is restored by a loon. Although the film leaves the impression that much has been left out in the retelling of the legend, what is told is told effectively, using the book, Legends of the River People, by Norman Lerman, listed in the Teacher Background section.

Series. The Indian Reading Series. Northwest Regional Education Laboratory, 1977. Grades 1-3.

A series of 20 stories and legends of the Northwest, developed by the Northwest Laboratory in conjunction with different Northwest tribes.

Lesson Packet. The Pacific Science Center is preparing a 12-day lesson sequence for junior high level on marine life. Included in the sequence is a section on how the sea affected early Puget Sound cultures. For more information, contact Shirley Pauls at the Pacific Science Center in Seattle, 628-8140.

Social Studies Collection. Indians of Puget Sound. The Thomas Burke Memorial, Washington State Museum, University of Washington, Seattle, Washington 98105, phone 543-5591.

A traveling collection which includes a canoe model, a cattail mat, working tools, household implements, and a pair of dolls dressed in traditional attire. The kit might be used to illustrate Chief Sealth and His People, as it is being read.

Materials on Contemporary Indian Children

These are books and films about contemporary Indian children. You might want to do a sub-unit looking at how the children's lives differ, depending on the geographical area in which they live.

Bales, Carol Ann, Kevin Cloud: Chippewa Boy in the City. Reilly & Lee Books, 1972. Grades 3 and up.

Kevin Cloud tells about his life in the city of Chicago and of visiting his Chippewa relatives on a reservation in Minnesota. There are many photographs, several in color.

Fish, Byron, Eskimo Boy Today. Alaska Northwest Publishing Company, 1971. Grades 5 and up.

A documentary of an Eskimo boy in Barrow, Alaska, located 350 miles north of the Arctic Circle. Photographs accompany the text.

Kirk, Ruth, David, Young Chief of the Quileutes. Harcourt, Brace & World Inc., 1967. Grades 4 and up.

Although not all Quileutes recognize David as their chief, the book is a good documentary of David's life on the Quileute Reservation in Washington State. Photographs accompany the text.

16

Miles, Miska, Annie and the Old One. Little, Brown & Company, 1971. Grades 3 and up.

A very moving story about a young Navajo girl's resistance to her grandmother's approaching death and her coming to terms with it.

McKeown, Marth Ferguson, Linda's Indian Home. Bindords & Mort, 1956. Grades 4 and up.

A documentary of the Wy-am Indian of Celilo Falls, Oregon. The Wy-ams fished for salmon on platforms above the Columbia before the damming of the river ended the salmon runs.

Reit, Seymour, Child of the Navajos. Dodd, Mead & Company, 1971. Grades 3 and up.

A documentary of a contemporary Navajo boy on the Navajo Reservation. The text and accompanying photographs capture the mood of the land and of modern and traditional life on the reservation.

Scott, Ann, On Mother's Lap. McGraw-Hill Book Company, 1972. Grades 1-2.

A very effective and simple story of an Eskimo boy sitting on his mother's lap (which touches on sibling jealousy).

Film. Annie and the Old One. (color, 14 min., 16mm., 1975) B.F.A. Educational Media, 2211 Michigan Avenue, Santa Monica, California, 91404. Grades 2 and up.

A film adapted from the book by Miska Miles, listed above. A Navajo family plays the leading roles.

Film. Children of the Long-Beaked Bird. (color, 20 min., 16mm., 1976) Bullfrog Films, Inc., Oley, Pennsylvania, 1975. Grades 3 and up.

A documentary of a 12-year old Crow boy, Dominick Old Elk, and his life on the Crow Reservation in Southeastern Montana.

Teacher Background

Deloria, Vine, Indians of the Pacific Northwest: from the coming of the white man to the present day. Doubleday, 1977.

A history of the Puget Sound tribes, particularly valuable because of the absence of materials in this area, since most books on the Northwest concentrate on tribes further north.

Eells, Myron, "The Potlatches of Puget Sound", American Antiquarian, V, 1883.

Gunther, Erna, Ethnobotany of Western Washington. University of Washington Publications in Anthropology, V. 10. No. 1.

Haeberline, Herman and Gunther. Erna, Indians of Puget Sound, University of Washington Press, 1930.
An anthropological account of traditional life of several Puget Sound tribes.

Leighanne, Harris and Bill, Willard, The History and Culture of the Indians of Washington State--A Curriculum Guide. State Office of Public Instruction, Olympia, Washington.
Social studies lesson plans and a very comprehensive listing of materials on the Indians of Washington State.

Lerman, Norman, Legends of the River People. November House, 1976.
A collection of legends from the Chilliwack in British Columbia, set in the context of a modern day tribal reunion. What is unique about this book is that one gets a sense of not only the legends but also the significance of the legends in the people's lives.

Morey, Sylvester M. and Gilliam, Olivia, ed., Respect for Life: Traditional Upbringing of American Indian Children. Waldorf Press, Adelphi University, 1974.
An edited transcription of a conference on the traditional upbringing of American Indian children, attended by members of the Arapaho, Crow, Kiowa, Mohawk, Navajo and Pueblo tribes. This book is an excellent introduction to the culture of these tribes as we learn about it from those who are living it.

Daybreak Star Press

Publications

Other publications of the Curriculum Development progra... at United Indians of All Tribes Foundation available or soon-to-be available:

Fisherman on the Puyallup (Grades 4-6) The story of a Puyallup Indian boy who learns to drift fish on the Puyallup River with his grandfather. The book brings out fishing as a tradition with the Puyallup. The life of the river, though now lined with industry, is held in respect by the Puyallup fisherman who still ply its waters. The book is illustrated by Indian artist Roger Fernandes.

A Visit With the Suquamish (Grades 4-6) A class visits the Port Madison Reservation, home of the grandfather of one of the girls in the class, learning of the life of the Suquamish today and as they once lived.

Tribal Sovereignty (Grades 11-12) A packet developed from a forum on "Tribes, Their Sovereignty and State Government." sponsored by the National Endowment for the Humanities. Includes edited versions of papers delivered at the conference.

The Daybreak Star (Grades 4-8) A monthly publication of articles, legends, recipes, games, crafts, and puzzles, co-edited by students and adults.

Development of Native American Curriculum (Adult) A workbook about the Curriculum Development program at United Indians of All Tribes Foundation. The book is especially useful to groups involved in developing curriculum on Native Americans.